

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Stars shine brightest in the darkest night; grapes come not to the press till they come to the press. * * * Such is the condition of all God's children; they are then most triumphant when most tested; most glorious when most afflicted."*

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IS IT POSSIBLE TO SEE GOD?

ARE men justified in declaring God to be a sort of mythical, metaphysical being in the light of ancient or modern Scripture? This question is of no mean importance to all searchers after truth. It is not my purpose to enter into the realm of inductive reasoning from a scientific standpoint, to prove the existence of God, but rather to bring out the idea that God is a tangible being capable of being seen, and not the occult, mythical essence believed to be God by many misguided people of to-day.

When the Latter-day Saint elders avow that God appeared to the boy prophet, Joseph Smith, in a grove whither he went to pray, they are attacked on all sides by clergy and laity alike, who declare that it is impossible for any man to see God. Two citations from Holy Writ are given in support of these attacks. These quotations are found in John 1: 18, and I. John 4: 12, wherein is stated, "No man hath seen God at any time." How say the Latter-day Saints that He was seen by Joseph Smith?

At first thought one would think the Scriptures contradictory upon this matter, for we have numerous instances, if the Bible is to be relied upon—and the Latter-day Saints are the last to try to impeach the Word of God—where God appeared to holy men of old and talked with them face to face, and gave other visible signs of His existence. Prominent among these instances is the case of Moses which is found recorded in Exodus 33: 9, 10, 11. "And the Lord spake to Moses face to face as a man speaketh with his

friend," clearly showing in historical narrative that Moses not only heard God's voice but saw Him also. Again, take the case of Stephen the first Christian martyr, who, while being stoned to death "looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." (See Acts 7: 55.) Jesus Christ told us He did nothing "but what he seeth the father do," clearly showing that God was seeable. These three witnesses quoted above seem to be against the Apostle John. Are we therefore to take John's testimony against the three? Let us not impeach any scriptural testimony, but look more closely for the true meaning of these seeming contradictions and try to discover the harmony in Holy Writ.

In John 6: 46, is found the following: "Not that any man hath seen the Father save he which is of God he hath seen the Father." But, say the objectors, "Jesus Christ was the only one who was of God and therefore the only one who has seen the Father." In reply let us ask, Did Stephen see God? Did Moses see the Lord? If so they must have been of God also. The question can be appropriately asked, Who are of God? Let us take John to task and ask him to make us an explanation. First we turn to John 8: 47, where he quotes Jesus as saying, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." This, he said to those who sought to kill him. With these words agree those of John 5: 37, 38, "Ye have neither heard his voice nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believed not." As though this were not enough to show who really are of God it is recorded in I. John 4: 4, 5, 6, the following: "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Once more, I. John 5: 19, "And we know that we are of God and the whole world lieth in wickedness." It is now plain from the summary of John's writings that an unbeliever cannot see God. It is also possible from the foregoing that it is a privilege to believers to behold their God as these already cited, and the contradiction disappears.

The trouble encountered on this subject arises from the disposition of people to read into the Scriptures that which they have been taught by uninspired men, instead of taking the word of revelation as being the end of controversy. At any rate, why should so much importance be attached to a single isolated text, to the exclusion of the major part of the Bible? Why not seek to harmonize the entire volume of Scripture by the Spirit in which it was written, and to be guided by the Spirit of revelation? If the Christian world is justified in rejecting the part of the Scripture

which their unthinking, unreasoning fancy leads them to reject, have not the infidels and atheists the same right to reject that which they do not believe—the whole of the Bible?

There are so many professed Christian people who declare it impossible to see God; and in the face of such an absurd statement Christ says, "Blessed are the pure in heart, for they shall see God." Surely none will say that Christ promised an impossibility. If He did, can there be any confidence exercised in the great sacrifice wrought on Calvary? There is nothing in this or any other world that will put us among the "pure in heart," except the belief and the obedience which we manifest in the gospel of Jesus Christ, for which He gave His life, that we might have this promise fulfilled, of seeing God. Our Heavenly Father views all things from the pinnacle of eternity, and time is not measured unto Him. Eternity is God's unit and sum of duration. Time is appointed only to man; but as we are living in time is not time a fraction of eternity? Therefore, when Our Lord's promise is fulfilled it will be when it pleaseth Him, whether in time or in eternity, of which time is necessarily a part. Hence it was in a fraction of eternity when Moses, Christ, Stephen, Joseph Smith, and others saw God, and it will be in a fraction of eternity when all the faithful, obedient believers—the pure in heart—shall see God. Does it seem impossible now for the children who are of God to see their Parent? If men have reason, let them use it and make an appeal to it for the answer. The Latter-day Saints have no objection to people satisfying their sense of propriety by proving they are not of God in a scriptural sense; but they do concern themselves with respect to such gross blindness on the part of many of God's children who will not hear His words; and we are therefore trying to lead the spiritually blind to the heaven-lighted avenues of peace and security.

Let us turn our attention to some latter-day Scripture which will give us a thorough understanding with respect to this matter. In the Doctrine and Covenants, Section 76, is found a most beautiful picture of who are to inherit the various degrees of glory in our Father's house of many mansions. Speaking of those who are entitled to receive Celestial glory, we read in the sixty-second verse, "These shall dwell in the presence of God and His Christ for ever and ever." What beautiful harmony with our Savior's prophetic statement with respect to the pure in heart! (See Matt. 5: 8.) To reach such a position in the eternal worlds, through faithful, loving obedience here, will bring to us joy and glory immeasurable, at which time we shall regain His presence and again behold His face. Our Heavenly Parent will then be close and intimate with us as His children, even as an earthly father is with his earthly children. We now begin to understand who we are; not the "worm in the dust," neither "filthy rags," as some would have us believe. Neither are we the highest intelligence, as the

atheist would have us believe, to the ignoring of the parenthood of God. The orthodox Christian reaches to one extreme in exalting God and debasing man to the lowest of God's creations, while the atheist reaches to the other extreme and exalts man to the rejection of his Creator. The Latter-day Saints do not hold with either extreme theory as here presented, but we teach that man is the offspring of God. We are made in His image, and are "heirs of God and joint heirs with Jesus Christ" by the laws of adoption whereby we cry, Abba Father.

In the same section of the Doctrine and Covenants referred to above, is given the information that those of the Terrestrial glory will not partake of the same glory as those of the Celestial, and will not see the fullness of God. Verse seventy-seven says: "These are they who receive of the presence of the Son, but not of the fullness of the Father." In speaking of those who gain Telestial glory, verses 86, 87, 88 tell us: "These are they who receive not of His fullness in the eternal world, but of the Holy Spirit through the ministration of the Terrestrial, and the Terrestrial through the ministration of the Celestial; and also the Telestial receive it of the ministering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs to salvation."

Taking a review of the matter, this is the sum: They who receive the Celestial law upon earth and live up to it, and thereby become the pure in heart, these shall see God, thus doing away with the erroneous teaching that God is unseeable. To those who cannot live the law upon which a blessing and glory so desirable is predicated, will come into the glory they have merited by their lives, but never can see God in the fullness of His glory, not being of the "pure in heart."

The Latter-day Saints' mission on earth is to call mankind from the bondage of superstition and the thralldom of man-made plans of spiritual tyranny, and to restore confidence in the hearts of God's children towards their Creator. Individually, we are looking forward with firm and steadfast hope to the time when we shall see the Maker of the heavens and the earth, and our testimony is not unlike that of Job of old when he declared, "In my flesh shall I see God." Nothing can separate us from a hope so glorious, except it be our own stubbornness in refusing to heed the promptings of the Spirit of God.

London.

W. P. MONSON.

Do not gaze backward, or pause to contemplate anxiously what is in front, but move. If you are faithful God will carry you through. Work, and you shall believe. Do, and you shall know. You will be guided to the best convictions by being heartily engaged in an obedient service.—O. B. FROTHINGHAM.

UNCLE ZACH AND AUNT MARTHA VISIT UTAH.

UNCLE ZACH and Aunt Martha, not so well known as Brother and Sister Hartshorn, live in Independence, Mo. You cross the hollow south of town, then the railroad tracks, and there you are. They live in a small house, just big enough for themselves and a "Mormon" missionary—or two missionaries for that matter. There is a garden at the back where fruit and vegetables are raised. The gentle Jersey cow gives rich milk; but look out for Uncle Zach's fighting rooster!

Uncle Zach and Aunt Martha used to live in Kansas where they received the gospel, and for many years entertained the traveling elders. Uncle Zach is an Englishman by birth. Though he has lived in America nearly fifty years, you would judge by his talk that he had arrived from the "old country" only last week.

This splendid couple have no living children, so they have adopted every "Mormon" elder who will share their hospitality to be their "boys," and the boys are willing.

Last summer Uncle Zach and Aunt Martha decided they would take a few weeks off and visit their many friends in Utah, besides doing work in the Temple. "We have hosts of friends out there," they said, "and they have all invited us to visit with them. Of course," said Uncle Zach, "we can't call on all of them, for they live from Mexico to Canada, but we are going to do the best we can."

"I hope you won't be disappointed with the country and the people, Uncle Zach," I warned. "You know it's pretty dry and dusty out there in the summer, and you had better remember that all elders whom you have entertained may not receive you as you think they ought—besides—"

But I couldn't "scare" Uncle Zach. He had an absolute faith, not only in the elders, but what is better and safer—in the watchful care of the Lord.

They got off in September and remained away six weeks. When they returned to Independence, they were two very tired people.

"Well, well," said I to them a few days later—"and here you are again. What kind of a time have you had?"

"Splendid! The time of our lives," they exclaimed. "We were everywhere treated as if we were some people of note—but we have been going night and day—and oh, how good it was to get home and get a good long sleep."

"Couldn't you sleep in the mountains?"

"Yes, bless your soul—but we couldn't get the chance. Up half the night, calling on people and talking, talking; and then early in the morning away to new friends or to our work in the Temple. It has been hard work, I tell you."

"But you had a good time? Tell us about it. Where did you visit first?"

"Our first stop was at Springville. But we didn't remain there long. We were to go down to Richfield and were told that there was an excursion rate down there, so we took advantage of it. On the train that morning, we found we had got with a company of Scandinavians—all going to Richfield for some sort of conference, and a happy lot they were. Well, I suppose they could see that I was no Scandinavian, so one of them inquired :

" 'And where are you from ?'

" 'I am from Independence, Missouri.'

" 'Are you? And what's your name ?'

" 'Oh, I'm Uncle Zach,' said I, 'and this is Aunt Martha.'

" 'Uncle Zach! Why, I know you. My son stopped at your house. Don't you remember? My name is Jensen. Why, I am so glad to see you !'

"And then some one else who had overheard our talk came up and said, 'Is this Uncle Zach and Aunt Martha? I know you. My son also stopped with you—his name is'—well, you know these good people thought I ought to remember all their sons, and brothers, and husbands. Why, they didn't know as I had hundreds stop with us, as their cards in Aunt Martha's bureau drawer will show.

"As we were walking along the streets of Richfield from the depot we saw two little girls standing on the sidewalk looking at us hard like. I said to them, 'Little girls, you want to know who we are, don't you ?'

" 'Yes, we do,' they replied.

" 'Well, I am Uncle Zach and this is Aunt Martha.'

" 'Uncle Zach, Uncle Zach,' they shouted. 'We know you.'

"Then they showed us to where we wanted to go, which was to Bishop Coons', one of the little girls belonging to him. Bishop Coons, you must know, was the elder who brought the gospel to us in Kansas. Then there was Judge Chidester also, who said to us that we had a standing invitation to stay with him. 'Just tell my wife that you are Uncle Zach and Aunt Martha where her boy stopped,' said he. 'and she will do the rest.'

"We had a splendid time at Richfield. Then we went to Melbourne in Sanpete county to visit Elder George Stewart. He used to visit with us in Kansas and we got such a liking to him! During the coldest part of the winter Aunt Martha made him a cap that fitted over his head and ears. Elder Stewart kept Aunt Martha's cap, as he called it, and was very proud of it, too. He reminded us of the fact that we had half-soled his shoes. You know," said Uncle Zach in a lowered tone as if he didn't care to proclaim it too widely, "You know, Aunt Martha half-soled many a pair of shoes for the elders."

"Well," I exclaimed, "I know and have heard of her mothering the 'Mormon' boys in many ways; but I did not know that her helpfulness extended that far."

"Oh, she can do anything. Why, just the other day, a poor, sick elder came to us. He had some medicine which the doctor had given him. Aunt Martha told him to throw it away and she would doctor him herself, and do you know, that boy has gained a pound a day! Yes, we spent most of our time in Salt Lake; but we visited many places and many people. We lived with the Latter-day Saints in their homes and we saw their home-life, and no evil-speaking person can tell us after this, that the Latter-day Saints are a bad people. We know better. In intelligence, in orderly home-life, in thrift, honesty and piety, I have not found their equal. This is my humble testimony."

The tears lie close to the surface with Uncle Zach and he wiped them hurriedly away.

"We were greatly blessed," said he, "more than I can tell. We have been repaid for what we have done to the elders. Anyway, we are not doing more than our duty. I am too old to go on a mission. I have no sons to go, and to what better use can I put what little the Lord gives me than to take care of and help along those who are actively engaged in the work of the Lord. That is our mission."

And the Lord, Uncle Zach and Aunt Martha, will undoubtedly crown that mission with a glorious success.—From *Liahona The Elders' Journal*.

—FROM WORDSWORTH'S "INTIMATIONS OF IMMORTALITY."

OUR birth is but a sleep and a forgetting:
 The soul that rises with us, our life's star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home:
 Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing boy,
 But he beholds the light, and whence it flows,
 He sees it in his joy;
 The youth, who daily farther from the east
 Must travel, still is nature's priest,
 And by the vision splendid
 Is on his way attended;
 At length the man perceives it die away,
 And fade into the light of common day.
 Earth fills her lap with pleasures of her own;
 Yearnings she hath in her own natural kind,
 And, even with something of a mother's mind,
 And no unworthy aim,
 The homely nurse doth all she can
 To make her foster-child, her inmate man,
 Forget the glories he hath known,
 And that imperial palace whence he came.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 4, 1910.

"HONOR THY FATHER AND THY MOTHER."

It's a beautiful custom the Latter-day Saints have of looking after the pleasure and comfort of the aged among them. In a recent paper from home we read of the latest free summer excursion given them in Utah. It was run from Salt Lake City to Tooele, distant perhaps fifty miles. The railroad companies gave two large trains free—it has become such a cherished custom to do honor to our fathers and mothers—and sent along specially trained men to see that nothing was left undone that would tend to their good cheer and comfort. No distinction is drawn, no nationality, creed or color is a bar, but all men and women who have passed the three-score years are made to feel at home. An excerpt from the newspaper report of this particular occasion will no doubt make interesting reading for our friends on this side of the water who have never witnessed this beautiful custom:

"Fifteen hundred old people sat down to a banquet in the grove at Tooele City, June 22nd, 1910, and ate heartily after an enjoyable trip over the Salt Lake route which whetted their appetites to a proper point. During the feast in the grove addresses were heard and some delightful music rendered which lent considerable to the old folk's entertainment. While the mercury climbed up pretty high, there was a breeze which rustled through the trees and grass, making the old folks comfortable. Everything else that they could have wished was furnished by the committee in charge of the excursion.

"In two well handled and comfortable trains the old folks were taken to Tooele for their annual celebration. The first section was composed of ten coaches and a baggage car, and the second section of fourteen coaches and a baggage car. The trains left Salt Lake at 8:30 o'clock in the morning. On the train there were 1,300 people over 75 years of age; 300 over 80 years of age, and 50 over 90 years of age.

"Patriarch James Leach of 720 Fifth East Street, was the oldest person on the trip. He was born on May 2nd, 1815, which makes him 95 years old. Isaac L. Manning of 150 East Seventh South Street, lacked only a few days of being as old. He was born on May 31st, 1815. Mr. Manning was connected with the family of Joseph Smith, the prophet, and later with President Brigham Young's family and President Heber C. Kimball's family. Mr. Manning and Patriarch Leach have attended a number of old folks' day

excursions, and were happy to meet each other again. William Eddington, 89 years old, who with President Lorenzo Snow, started the first school in Utah, was on the train and met a number of his old acquaintances. O. A. Amundson, 90 years old, was as spry today as he was a year ago when he attended the old folks' entertainment. Thomas Hindmarsh of 1129 Milton Avenue, a veteran of the Crimean war, also enjoyed the trip and is still hale and hearty.

"The Salt Lake infirmary sent 19 old people on the excursion. Many of them had been before, having been inmates of the institution for a number of years. On the train, Dr. Phipps and three nurses were engaged attending any needs of the excursionists. There were also 100 attendants who assisted the old folks off the train at Tooele and gave them every attention possible.

"On the trip the old folks were served with 600 gallons of lemonade. Five hundred pounds of sugar were used, and 3,000 lemons. Cakes and nick-nacks were also served. When the train reached E. T. city, Bishop James M. Yates boarded it with six old people who joined the excursion.

"When the train pulled up to the International Smelting works, it stopped for half an hour while those who cared to inspected the plant. E. P. Mathewson, general superintendent, conducted the tour of inspection. He had 20 employees who showed the old folks about the plant. It is estimated that about 1,000 of them went through the smelter.

"In a special car on the first section, President John Henry Smith, Elders Francis M. Lyman, C. W. Penrose, and George F. Richards and Patriarch John Smith made the trip. They were accompanied by their wives and other members of their families. Elder Heber J. Grant, accompanied by members of his family, drove to Tooele in an automobile and joined the old folks at that point.

"George H. Smith, assistant general superintendent, and J. H. Manderfield, assistant general passenger and freight agent, were in charge of the excursion trains. Julius Smith was engineer, Sam Furlong, fireman, and the rest of the train crew was made up of F. Ford, H. P. Matthews and J. E. Rawlins.

"When the train pulled into Tooele the old folks were met by the committee in charge of the entertainment and attendants and were taken to the grove, where they were given a royal reception. The combined bands of Grantsville and Tooele furnished music under the leadership of W. O. Jeffries and Iver Ajax.

"During the banquet at the Tabernacle grove, the following program was carried out: Address, Governor Spry; address, President H. S. Gowans; song, Charles Kent; quartet, Tooele Glee Club; address, President John Henry Smith; music by the combined bands. The return to Salt Lake commenced at five o'clock, the train arriving at the Salt Lake route depot at 6:30 in the evening."

This is the doings of the Central Old Folk's Committee, but in all the Stakes of Zion there are local Old Folk's Committees who

look to the more frequent entertainment of the veterans among us. Through the work of these committees it has become common to select from the good things that come along, the best for the special edification of the Old Folk. If it be an amateur theatrical, or a concert, or maybe something extraordinary by a traveling troupe, it is very likely to be called into requisition to furnish a day's pleasure and entertainment for our aged fathers and mothers. And it is surprising, as well as gratifying, to note how much people of all classes will do when such a call is made of them. There is such a touching chord of heart-interest in the idea that it is seldom that anyone, even total strangers to our people, fail to fall into the spirit of it. The writer remembers several of these Old Folk's Days, as they are called. They are an inspiration. They have been kept up so long and with such excellent spirit that nearly all who take part—and that means almost the entire population of the specified age—have become acquainted, and when they get out on these excursions they feel and act as young as the boys and girls. They remind us of a poem by Oliver Wendell Holmes:

Has there any old fellow got mixed with the boys?
If there has, take him out without making a noise.
Hang the almanac's cheat and the catalogue's spite!
Old Time is a liar! We're twenty to-night.

Was it snowing I spoke of? Excuse the mistake!
Look close—you will see not a sign of a flake!
We want some new garlands for those we have shed,
And these are white roses in place of the red.

We've a trick, we young fellows, you may have been told,
Of talking (in public) as if we were old!
That boy we call "Doctor" and this we call "Judge";
It's a neat little fiction—of course it's all fudge.

That fellow's the "Speaker," the one on the right;
"Mr. Mayor," my young one, how are you to-night?
That's our "Member of Congress," we say when we chaff;
There's the "Reverend"—what's his name?—don't make me laugh.

That boy with the grave, mathematical look
Made believe he had written a wonderful book,
And the Royal Society thought it was true!
So they chose him right in—a good joke it was, too!

There's a boy, we pretend, with a three-decker brain,
That could harness a team with a logical chain;
When he spoke of our manhood in syllabled fire
We called him "The Justice," but now he's "The Squire."

And there's a nice youngster of excellent pith;
Fate tried to conceal him by naming him Smith!
But he shouted a song for the brave and the free—
Just read on his medal, "My country * * * of thee!"

You hear that boy laughing? You think he's all fun,
But the angels laugh, too, at the good he has done.
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all!

Yes, we're boys, always playing with tongue or with pen,
 And I sometimes have asked, shall we ever be men?
 Shall we always be youthful and laughing and gay,
 Till the last dear companion drops smiling away?

Then here's to our boyhood, its gold and its gray!
 The stars of its winter, the dews of its May!
 And when we have done with our life-lasting toys.
 Dear Father, take care of Thy children, the boys.

For Latter-day Saints the admonition, "Honor thy father and thy mother," has this added significance, that we think they can be honored by being made joyful and lighthearted. We honor them most, of course, by proper conduct and achievements of merit, but unless that is all we can do it isn't enough. We believe that the further duty devolves upon us as children, of making their burden of years as light as possible. As long as anything is left undone that would make them happy, or would brighten the sunset of their lives, we haven't realized to the full the essence of those words, "Honor thy father and thy mother." The following verses by Leigh M. Hodges, add a finishing sentiment to the refrain:

Closed eyes can't see the white roses,
 Cold hands can't hold them, you know,
 Breath that is stilled cannot gather
 The odors that sweet from them blow.
 Death, with a peace beyond dreaming,
 Its children of earth doth endow;
 Life is the time we can help them,
 So give them the flowers now.

Here are the struggles and striving,
 Here are the cares and the tears;
 Now is the time to be soothing
 The frowns and the furrows and fears.
 What to closed eyes are kind sayings?
 What to hushed heart is deep vow?
 Naught can avail after parting,
 So give them the flowers now!

Just a kind word or a greeting;
 Just a warm grasp or a smile—
 These are the flowers that will lighten
 The burdens for many a mile.
 After the journey is over
 What is the use of them; how
 Can they carry them who must be carried?
 Oh, give them the flowers now!

Blooms from the happy heart's garden
 Plucked in the spirit of love;
 Blooms that are earthly reflections
 Of flowers that blossom above.
 Words cannot tell what a measure
 Of blessing such gifts will allow
 To dwell in the lives of many,
 So give them the flowers now!

THE KEY OF KNOWLEDGE.

"WOE unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering ye hindered." (Luke 11: 52.)

Undoubtedly "the key of knowledge" here referred to by the Savior means revelation whereby man receives the word of wisdom and knowledge and all other precious gifts that come "down from the father of lights, with whom is no variableness, neither shadow of turning." And beforetimes when the worldly wise had taken away the key of knowledge, their progression in a knowledge of the things of God ceased—without the spirit of revelation dwelling in the breast of a person they could not know the things of the spirit of God; but they that were spiritually endowed were capable of judging all things, for they had "the mind of Christ." (1. Cor. 2: 16.)

The gospel of Christ was founded upon the principle of revelation, and it is the first and also the last round in the ladder that leads to the perfect knowledge of God—hence salvation. Paul prayed "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and *revelation* in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1: 17-18.) He also taught the gospel of Christ was the power of God unto salvation to all who believed and obeyed it, because the righteous will of God would be *revealed* from faith to faith. In these passages the apostle makes it very plain that with "the key of knowledge" within their power the ancient saints were able to determine and know what was the will of God concerning them; and also receive testimony that their sacrifices, and acts of obedience, and the faith they exercised were accepted of God. This key unlocked the mysteries of the heavens unto them, and pointed out the strait and narrow way that leads unto eternal life.

But the scribes and lawyers who had done away with revelation, while extolling the works of ancient prophets who were in possession of this power, were unable to understand the things of God for themselves; they became reprobate in every good work, and their venerated systems crumbled and decayed because they merely believed the Mosaic scriptures from tradition and education, which left them without power to attain to the closer walk with God. Their sincerity and fidelity cannot be questioned, they offered sacrifices and performed the ceremonial rites as the law required, but revelation and communion with God was no longer necessary—"such things were done away." The canon of scripture was supposed to be full. Paul's zeal and righteousness in regard to the Mosaic code was blameless, and he did many things to suppress the idea of continuous revelation, but he afterwards

conceded that one in his state was in ignorance and unbelief; but when "the key of knowledge" was restored to him he certified the gospel he then preached was not of man, but he was taught it "by the revelations of Jesus Christ." (Gal. 1:12.)

When the nineteenth century dawned upon the world it found them in a condition similar to the Jews at the time of the Savior. Man believed merely from education and tradition that during the Apostolic age men had enjoyed revelations, beheld visions, and through faith had been enabled to know the will of God concerning them—for they had done the will of God and had the "more sure word of prophecy." (II. Peter 1:19.)

This dispensation of the fulness of times was ushered in by God the Father and Jesus Christ manifesting themselves in vision to Joseph Smith. The key of knowledge was restored to the earth, and by the restoration of divine communication the Church of Christ has been re-established upon the earth after the exact pattern of the primitive Church. By the same principles and ordinances being obeyed, men are enjoying the Millennial morning that has burst upon the world. The marvelous work spoken of by Isaiah, 29th chapter, has been accomplished; the eyes of the blind are seeing out of obscurity, they that have erred are coming to understanding. The meek and honest in heart are once again rejoicing in the Stone of Israel.

30 South Terrace,

Cork, Ireland.

D. M. POWELSON.

FROM THE MISSION FIELD.

Successful Social.—A very successful party was held July 26th, 1910, in honor of Elder Walter A. Sells, who for the past year has been laboring in the Ripon branch (Leeds conference). A dressing-case was presented to him by the members and friends of the branch, to show their love and esteem towards him. All had a fine time, and wished him a safe journey home.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home July 30th, 1910, per s.s. *Canada*: From Scandinavia—Hans Mickelsen, Hyrum Nielsen, Hannah Nielsen. From Sweden—A. George Lavin, David W. Woodard. From Switzerland and Germany—George Scheck, J. D. Montague. With the company were seventeen emigrants, in charge of Elders Hans Mickelsen, Hyrum Nielsen and David W. Woodard.

Special Service.—On Sunday evening, July 24th, 1910, a special service was held in the Imperial Rooms, Cheltenham, Cheltenham branch (Bristol conference), and an excellent evening's enjoyment

was the result, about forty saints and friends being present. A duet was rendered by Sister Mary Payne and Elder Chester W. Reese, entitled, "Rock of My Refuge." The special occasion was to show to Sister Mary Payne the appreciation of the saints there in regard to her kindness of donating her services and talent free as pianist of the said branch. She was presented with an excellent set of toilet requisites, as a token of esteem.

Arrivals.—The following named missionaries for the European mission arrived July 30th, 1910, per s.s. *Megantic*: Joseph M. Eccles, Austin H. Shaw, Desmond J. Barker, Leonal Read, Ogden; Albert Smith, Herbert A. Snow, Calvin S. Smith, Orson R. Card, Heber J. Romney, Hans Sanders, Salt Lake City; James Ball, Salem, Idaho; David Evans, Salem, Utah; Alex. C. Crawford, Jennie V. Crawford, Nephi, Utah; Joseph Waite, Hyde Park, Utah; Charles W. Hall, West Portage, Utah; Thomas W. Gardner, Albert G. Hunter, American Fork, Utah; Elizabeth Smart, William H. Smart, Vernal, Utah; George O. Russell, Conejos, Colorado; Samuel G. Young, Raymond, Canada; Enoch B. Jorgensen, Sandy, Utah; Joseph G. Salisbury, C. La Voir Jensen, Logan, Utah; Wilford Winkler, Mt. Pleasant, Utah; A. Ivan Andreason, Lehi, Utah; John E. Larsen, Taber, Canada; George Henry Sorenson, Parker, Idaho; Eugene Smith, Marion, Idaho.

Appointments.—The missionaries who arrived for Great Britain, July 30th, 1910, have been appointed to labor in the following conferences: Albert Smith, Joseph M. Eccles, Birmingham; James Ball, David Evans, Norwich; Alex. C. Crawford, Jennie V. Crawford, London; Joseph Waite, Scottish; Charles W. Hall, Thomas W. Gardner, Orson R. Card, Liverpool; Elizabeth Smart, Austin H. Shaw, Leeds.

Baptisms.—A baptismal service was held at the Fisher Lads' Baths, Grimsby (Hull conference), Sunday, July 31st, 1910, at which time five souls were received into the fold, Elder W. H. B. Maughan officiating.

A baptismal service was held in the Gorton Baths, Manchester (Manchester conference), on July 5th, 1910, when five souls were admitted into the fold of Christ, Elders J. C. Larsen, Jr., and Nathan Done officiating.

We wish to report that one more soul has been baptised into the fold at Bristol (Bristol conference), August 1st, 1910, the ordinance being performed in the Froome river, near Bristol, Elder C. Ralph Howe officiating.

On Tuesday evening, August 2nd, 1910, in the river Mersey, one convert of the Liverpool branch (Liverpool conference) was baptised, Elder S. Norman Lee officiating.

A baptismal service was held at Nottingham (Nottingham con-

ference), July 30th, 1910, when one person from the Lincoln branch was initiated into the fold, Elder David C. Watson officiating.

District Meeting.—A successful district meeting was held in York (Hull conference), Sunday, July 17th, 1910. President Thomas E. King and six traveling elders were present. The fore part of the afternoon session was occupied in presenting the names of the general authorities of the Church and conference, all of which were unanimously sustained, also by confirming a new candidate, who had accepted the ordinance of baptism July 15th, a member of the Church of Jesus Christ of Latter-day Saints. Elder James T. Bigler commented upon the ordinance performed. Elder W. T. Patrick, who had recently arrived in the mission field, addressed the meeting for a short time. President King pointed out the necessity of baptism. The evening session was well attended by saints and investigators. Elder James T. Bigler explained that, although the reformers had accomplished a great work, they had not received authority from God, and were not counted as being His prophets. Elder Parley Harbertson, who is shortly to leave for his home in Zion, spoke upon the necessity of revelation and of the beauties contained in the gospel of Christ. President King took for his theme the question, "What is man, and from whence came he?" explaining that men are the children of God, and that their existence dated from a time long before the creation of this world.

Enjoyable Outings.—The elders and saints of the Edinburgh branch had their annual outing on Saturday, July 23rd, 1910, at the Braid Hills in rather inclement weather. Picnic was served and a program rendered under the shelter of the trees, after which games and sports were indulged in and suitable prizes given to the winners. Many friends and investigators were present, numbering about seventy in all. The outing was also in honor of Elder J. S. Edward, who has been honorably released to return home. In behalf of the elders and saints a suitable present was given our brother. All returned home feeling satisfied with the outing.

The Gateshead branch (Newcastle conference) held their annual Sunday School picnic on Bank Holiday, at Ravensworth. Some seventy-five saints and friends attended, and the afternoon was spent in sports of all kinds, and games. A delicious tea was served on the green. The guests pronounced the whole affair as a decided success.

The Sunderland Sunday School (Newcastle conference) held their annual Sunday School outing on Bank Holiday, in a small dean near Sunderland. About one hundred children and adults sat down to an excellent tea, after which sweets and nuts were passed around. We also indulged in many games and athletic sports. The weather was glorious, everything went off nicely, and all had a good time.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.**LESSON XXVII.— PAUL BEFORE AGRIPPA.**

Text: Acts 24—26.

I. PAUL APPEALS TO CÆSAR AND IS BROUGHT BEFORE AGRIPPA.

1. Paul acknowledges Agrippa's ability.

II. HIS ADHERENCE TO JEWISH PRINCIPLES.

1. Early life spent in Jerusalem.
2. Educated a Pharisee.
3. Judged because of his hope of the resurrection.
4. Inconsistency of Jews judging him for such a belief.

III. HIS EARLY PERSECUTIONS OF THE SAINTS.

1. Imprisoned saints.
2. Voted to put them to death.
3. Punished them in the synagogue.
4. Compelled them to blaspheme.
5. Taught them in strange cities.

IV. HIS VISION AND TESTIMONY.

(Give in detail.)

V. HIS ELOQUENCE AND SPIRIT.

1. Effect upon Festus.
2. Effect upon Agrippa.
3. "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

DIED.

GLENN.—At Rotherham, June 18th, 1910, Ann Glenn, aged 80 years. Interred at Horbling, June 22nd, 1910.

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